

# PAN-ANGLICAN PAPERS.

BEING PROBLEMS FOR CONSIDERATION  
AT THE PAN-ANGLICAN CONGRESS, 1908.

## Church Work among White Settlers beyond the Sea.



[Published for the Pan-Anglican Congress Committees, who alone are  
responsible for these Papers.]

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.  
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# CHURCH WORK AMONG WHITE SETTLERS BEYOND THE SEA.

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\* These Papers, had not been received when this cover was sent to press,  
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## PAN-ANGLICAN PAPERS

Being Problems for consideration at the *Pan-Anglican Congress*, 1908.

# THE EVANGELISTIC METHOD CHINA

BY THE REV. LOUIS BYRDE, B.A., C.M.S., CENTRAL CHINA

In a very real sense every kind of Christian work ordinarily classified under educational and medical, literary and pastoral, which is not permeated through and through with the Evangelistic Method, is falling far short of the ideal set before us by the Master. It will be therefore useful at the outset to define terms. "Evangelistic" will be restricted in meaning to *presenting Christ intelligibly* to the Chinese, so that the responsibility no longer rests upon the Church to proclaim, but upon the hearer to accept or reject. "Method" will be taken to cover that variety of work which cannot be classified under the headings named above.

From the nature of the case the Evangelistic Method will be the one almost exclusively employed during the genesis of a mission. Little or no plant is required, any time or place is suitable, in fact nothing but a knowledge of the language is demanded. And yet it would be a disaster to look upon the Evangelistic Method as applicable only to the genesis of a mission. For the maximum of success it is always in order.

China, with its teeming multitudes living in a comparatively limited area, enjoying a moderate climate, and possessing a social system second to none, with a highly developed state of intercommunion, offers scope not to be matched elsewhere for the full use of the Evangelistic Method.

In considering this four main factors present themselves :—

1. *Time.* It cannot be too much emphasized that the time for doing the work of an evangelist is *always*. And probably the proportion of missionaries using the Evangelistic Method almost exclusively is larger in China than in any other mission field.

2. *Place.* (a) *The Wayside.* The footpaths or tracks (called by courtesy roads) of China are nevertheless the arteries of communication, except where the "water road" takes the place of the "dry road". The evangelist plods his way with fellow-travellers, and ever and anon meets others *en route*, or resting for a short space in one of the ever-recurring rest-houses through which the road passes. An opportunity presents itself, he gives his message in brief, answers questions, relevant or irrelevant, leaves a tract or sells a Gospel, and then pursues his journey. In this way tens of thousands of miles were covered by the pioneer evangelists of inland China. For instance, 30,000 miles were covered in somewhat over a year by twenty members of the China Inland Mission. To this mission has fallen the lion's share of this extensive evangelistic work by the wayside.

To-day, though the extensive journeys of the past are no longer necessary on account of settled stations, this wayside work is as

important as ever. Here representatives from every family in the district will continually be met. Even if the message of the evangelist is not understood or attended to, his harmless life, as illustrated above, will be breaking down the rumours, so current in China, and, sad to say, so largely based upon fact, that the foreigner—a “foreign demon” or “ocean pirate”—is a dangerous being.

(b) *The Street Chapel.* A Chinese street is but a Chinese “path”, lined on both sides with houses or shops, and often narrowed during the process of transformation from a road to a street. What is possible on a road is no longer possible on a street, for the thoroughfare would be blocked in a minute. Hence preaching on the street is an impossibility. To overcome this difficulty street chapels are used. These usually consist of a Chinese house whose front can be opened to the street, allowing free access to all and sundry, who, looking in, see the evangelist preaching and drop in for a moment to listen. The chapel is seated, and its walls adorned with Scripture pictures, tracts, and texts. The eye, as well as the ear, is thus attracted. In many such a chapel a continuously changing audience can be spoken to by the hour together. Opportunities are also given for the purchase of Gospels, &c.

(c) *The Guest-room.* In the street chapel the many are appealed to: in the guest-room the units. In every house of any pretensions the guest-room is a prominent feature. Any one who seems interested in what he has heard in the street chapel is invited to the (generally adjoining) guest-room, and if workers are available, while one is preaching without, another is conversing within. Many Chinese also call upon the missionary in his home, either from curiosity or interest, and are received in his guest-room. After the customary salutations and certain questions of ceremony, so dear to the Chinese, host and guest are free to introduce and discuss any topic. The Chinese, who are usually tolerant in religious matters, are by no means averse to having the claims of Christ put before them. With tact and politeness the evangelist in this way presents the Gospel in detail to some who could not be instructed in any other way. The offer of a tract or the loan of a book on leaving will supply the guest with an opportunity of continuing his inquiries, if real, in his own home. Thus many are won as friends to the cause, if not yet willing to accept the responsibilities of a Christian profession.

(d) *The School.* No place is more important for the use of the Evangelistic Method than the school. Mission schools in China are largely filled with heathen children, and even if some are children of Christian parents it is always well to remember that every generation needs to be evangelized afresh. In all China there is no more fruitful field for the use of the Evangelistic Method than the mission schools, especially the boarding schools.

3. *The Evangelist.* The evangelist in China falls into one of four classes.

(a) *The Missionary*, a foreigner, whose work has already been referred to above.



(b) *The Chinese Salaried Agent.* In China, this class of evangelist has been largely used. Such are, first, the itinerant bookseller and preacher, who patiently covers the roads of a district and uses to the full the Gospel possibilities of the wayside. And, secondly, the catechist and preacher who occupies, as a rule, a definite location and gives all his powers to the work in street chapel and guest-room. The good Chinese agent is peculiarly adapted to this often monotonous routine work. However zealous he may be, the daily round of seeming callousness on the part of the ever-changing throng of listeners has a distinct tendency to produce spiritual chill. Yet his faithfulness is often a standing rebuke to indifference, and many a missionary has experienced the truth of the saying, "Precious above rubies is the devoted Chinese helper."

(c) Occupying a somewhat different position from the class of men contemplated above is the man, whom, for want of a better title we name "a prophet" in the New Testament sense. These men usually hold a roving commission and are in some cases entirely voluntary workers. The Chinese Church has already produced a few such, and truly marvellous has been their influence, both as an inspiration to the Christians and as an evangelizing power among the heathen. These prophets are increasingly becoming a factor in the establishment of the Redeemer's kingdom in China.

(d) The fourth class is the Voluntary Evangelist. Though China cannot show such a record as Corea, whose Christians have been well called "the evangel princes of the centuries", still this class, the voluntary evangelist, has done as much as any to spread the Gospel. Religious shyness is not a characteristic of the Chinese, and so intentionally or otherwise each Christian in a very real sense is an evangelist. Where the missionary has disciplined this guerilla force and organized it, the results have exceeded all expectations.

4. *The Evangel.* In our definition of terms we restricted the meaning of Evangelistic to *presenting Christ intelligibly* to the Chinese. The Evangel will therefore be the sum total of the message given. To render this full Evangel in Chinese has been no easy task. New terms have had to be invented, new meanings read into common words, or old discarded meanings rescued from oblivion. In short, the language has had to be converted before it could be successfully used as a means for conveying converting truth. Much has been accomplished, much still remains to be done.

The evangelist is happily not restricted to the use of his voice alone. He now, thanks to the labours of his predecessors, is well furnished with the Evangel in printed form, either as Gospel, booklet, or simple tract, and thus his effectiveness is multiplied. During 1905, 2,500,000 Gospels were sold, and millions of tracts are annually distributed. Who can measure the influence of this mass of evangelistic literature in a country where writing is almost worshipped and the printed page either treasured or piously burnt in furnaces used for this purpose alone?

5. *Conclusion.* Having considered the Evangelistic Method from

various points of view it alone remains to focus the whole. China needs the Evangel of Christ. The Evangel is to hand. What then is needed to apply the remedy to the need in a way at all commensurate to the facts of the case?

As a partial answer the following points are suggested :—

(a) A clear *conviction* on the part of the Church in China of the need of redoubled efforts in the use of the Evangelistic Method among the Chinese, “ere the dry rot of agnosticism has further withered the juices of their heart, and while the restraining power of the old style scholar is temporarily in abeyance” (Rev. J. W. Lowrie, D.D.).

(b) An organized *Evangelistic Campaign*, using to the full the co-ordinated power of missionary, of salaried agent, and of Christian volunteer. Much of the Evangelistic work of the past has been without method and often with the use of only one class of evangelist. The teeming millions of China can be reached only by the co-operation of all the forces available, directed by the wisest intelligence in the Church. The need is urgent “because within twenty years China will have adopted Western civilization, possibly without the recognition of the Infinite Redeemer, wanting whose authority that civilization, we believe, would be more curse than blessing; . . . and urgent, because life is speeding, and only by this means will every soul in China have an early opportunity to hear God’s gracious terms of peace.” (Ibid.)

(c) The *realization* on the part of the Church at home that to her belongs the honour and responsibility of supplying the *leaders* for such an extensive Evangelistic campaign.

What seemed an impracticable proposition a few years ago is now, seen in the light of recent events, admitted to be perfectly sane. The Chinese Church keeps on (since 1853) doubling every seven years. There is now no section of the Empire without organized congregations, some of course very small. Provinces, e.g. Hunan, that seven years ago were hardly open, have now churches in every city of importance. The cry everywhere is for *leaders*, men “apt to teach” those who in turn shall be “able to teach others also”. As Dr. A. H. Smith, whose standard works on China are so well known, says, “There is not now a general summons to ‘all sorts and conditions of men’ to enter China, but only to the best, physically, intellectually, spiritually.” (*The Uplift of China*, p. 253.)

These *leaders* the Home Church can alone supply at this time of transformation and crisis for China. *Will she?* This is the question to which every member of the Church at home can help to supply the answer.

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PAN-ANGLICAN PAPERS

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THE FORCES IN JAPAN THAT  
HINDER THE ACCEPTANCE OF THE  
FAITH

BY THE REV. C. H. SHORTT, TOKIO, JAPAN

THE subject upon which I have been asked to write is not one I should have chosen, because it calls for a survey of the dark side of things, the forces which hinder; but as somebody must undertake it, and I have been asked to do so, I must face it, and try to present the case as fairly as I can.

Questions are often asked in Japan, and probably elsewhere as well, and not always by unbelievers, as to why the progress of Christianity here has been slow when everything else from the West has been so readily adopted; and some good people are distressed at not being able to find a satisfactory answer. To those, of course, who remember the slowness of the conversion of Europe, it is no trouble at all; for, comparatively speaking, the progress has been more rapid than former experience might have led us to expect; and we are accustomed to point out to inquirers that from its nature the Christian religion cannot be quickly embraced by a whole people however adaptable they may be. And we say, moreover, that there are strong forces opposed to the acceptance of our Faith which did not exist in the case of the other European importations. It is with some of these forces that I propose to deal.

They are of two kinds, viz. those peculiar to Japan, and those common to this and to other lands.

First among the former class must be mentioned one difficult to exactly define. It is a sort of perverted patriotism, especially prominent since the conclusion of the war with Russia, and at least partly resulting from the well-deserved praise which all the nations, but especially Great Britain and the United States, at that time showered upon Japan. On the whole, the applause did good rather than harm, for it gave encouragement at a sensitive moment to a progressive people; and the "swelled head" which some people seemed so much to dread has not to any extent appeared. But the somewhat indiscriminate praise came at a time when it could and did greatly help on another movement, a sort of national reaction from the prevailing modernism of the Meiji era. For many years after the Great Restoration the antipathy to everything old led to a neglect of history and to the destruction of many of the beautiful old landmarks; but that has all vanished now and has given place to the opposite tendency which extols everything that is old and home-developed. When the subject of Christianity is introduced they say in effect, "Why not let us alone? We are all right as we are. Bushido is quite enough for all our needs. Why import a foreign religion?" Those who talk in this way are not, comparatively speaking, a very great number, but they are leaders and are people of the up-to-date class having therefore considerable influence. Needless to say, they are not persons who have had any experience of the spiritual reality which underlies what to them is only one more foreign philosophy. The attitude of many of them towards religion is much the same as that of the late Mr. Fukuzawa, the "Sage of Mita", who said once that he had no objection at all to it. "It is like tea; some like it and some do not. For my part I do not feel the need of any religion." There is no danger of their doing anything towards prohibiting the Faith, not the least; for they are proud to point out that Japan has at all times been tolerant of all beliefs, and that even the persecution in the seventeenth century is no exception, for that was political rather than religious. They may discourage the adoption of Christianity, half believing the old slander that it is unpatriotic, but they will not forbid it. The



national self-satisfaction must be named first, because it is quite the most conspicuous at the present time.

(It will be well to add, however, that there is among the leaders of the nation a large party composed of men who are thoroughly dissatisfied with the present outlook, even alarmed at it ; and, though not themselves necessarily Christians would gladly see the country adopt the Faith.)

The second force is one in several ways the direct converse of the former one ; for it works through a great multitude of people and they are not at all of the up-to-date sort, nor are they leaders of Japanese thought. This force is Buddhism, about which there is a general impression abroad that it is a spent force, and that because forty years ago it was disestablished, it is now quite discredited. This is a vast mistake ; for although it is true that it was disestablished with the Tokugawa Shogunate, and partly disendowed as well ; that it is not believed by the leading people nor by the student class ; and though it is not wrong to say that it is rapidly waning and that its days are probably numbered, yet to act on the supposition that it is already dead is to court disaster. The lava stream is not cold as soon as it has ceased to glow ; it is safer not to tread upon it.

Of course I do not refer at all to the ancient philosophic Buddhism, the system which still has its representatives in the quiet cloister, in the country mansion, even in the University Chair, for this is not at all a force to be classed amongst those which hinder the Christian religion here. It does not oppose to any extent, partly because those who follow it repudiate any such opposition, and partly because they are so few in number. The Buddhism which is here intended should be written with quotation marks or at least carry an adjective with it, for the faith and practice of the three score sects would never be recognized by Sakya Mouni. But it holds most of the people of Japan. Do not be taken in by what you see in the cities. The town temples may seem few and deserted, but Japan does not live in her cities. True she keeps nearly two millions of her people in Tokio, and six or seven more millions she crowds in her other large towns,

but where are the remaining forty millions? Climb up any hill and look out over the plain where the rice-fields stretch out like a great green lake dotted over with islands. Every wooded "island" is a village full of people, and for every hamlet you see there are hundreds which you can *not* see hidden away in the mountain valley of the deep sea inlet. It is a land of villages, for that is where the forty millions live, and amid the pretty thatched houses of every one of them rises the stately roof of the Buddhist temple with its graceful curves. The pretty Shinto shrine is there too, and the utter indifference with which the average villager makes offerings in either or both of these places of worship is a marvel to some strangers. Undenominationalism is strong in Japan because most of the people understand little and care less for the arguments of the philosophers and priests. But they are very religious people and want to keep on the best terms with the powers above, call them what you please. Their religion is now what it was before the Indian cult came from China; it is Shintoism, but it has a Buddhist veneer. With people so little bigoted one might suppose that their Christianization is only a question of time and teachers, and so far as Shintoism alone is concerned this may be true. But there are other factors to be reckoned with in the case of Japanese Buddhism, and the chief of these is an enormous body of priests, whose education is exceedingly narrow and whose livelihood is dependent upon the offerings of the faithful. "Buddhists never persecute," they say, and perhaps they never do; but when matters are getting so serious as they are, they may be excused for using what influence they have left to boycott a new missionary, to stop the appointment of a Christian school teacher, to cause the head of one of the families of a sect to frighten a young man from taking too much interest in Christian books or attending Bible classes. All this they do throughout the land; and they add to it the more open methods of propaganda which (surely "the sincerest flattery") they have imitated from us. Orphanages have appeared for the first time in their long history, and they have Sunday Schools, public preachings and Young Men's Buddhist Associa-



tions. In the burial rites they still have a strong hold, for Japanese families are enrolled in the various temples and the priests have a sort of legal right to perform the funeral ceremonies and collect the fees. I doubt very much if Japanese Buddhism is strong enough now to draw away from the Faith one single true Christian, but it still has great power throughout the land to keep myriads from coming within Christian influence at all.

Shintoism and Confucianism, real and prevailing as they both are (for they are the faith and ethics of most of the people, whatever they may call themselves), cannot be regarded as forces which hinder the faith ; but in combination for centuries they have produced a state of society which does greatly bar the way. It has been lately said that "no social progress in India is remotely possible until the tyranny of caste is crushed and destroyed". Japan has little in common with India and certainly nothing like "caste", but there is a body of traditional custom and family organization, largely based on ancestor worship and Confucian ethics, which is almost equally impregnable. To get some idea of it, let me urge the study of two chapters of Lafcadio Hearne's book, *Japan: an Interpretation*, called "The Rule of the Dead" and "Survivals", especially the latter. Here is an extract. After naming three kinds of pressure acting upon the average man, he goes on: "Individual resistance to the first kind of pressure—that represented by authority—is not even to be thought of ; because the superior represents a clan, a class, an exceedingly multiple power of some description ; and no solitary individual in the present order of things can strive against a combination. To resist injustice he must find ample support, in which case his resistance does not represent individual action.

"Resistance to the second kind of pressure—communal coercion—signifies ruin, loss of the right to form a part of the social body.

"Resistance to the third sort of pressure, embodied in the common sentiment of inferiors, may result in almost anything—from momentary annoyance to sudden death—according to circumstances.

“In all forms of society these three kinds of pressure are exerted to some degree ; but in Japanese society, owing to inherited tendency and traditional sentiment, their power is tremendous.”

In the chapter on “Official Education” the description of the gradual closing in of this power as a boy passes to manhood is as true as it is touching.

It is on account of this that individual conversions are so largely amongst those removed from their homes, e.g. students, soldiers, railway men ; and it is for the removing of this great obstacle, or rather for the transforming of this force into a friendly one, that the leavening of the country with Christian thought is at present quite as important as personal conversion.

So far I have spoken of forces peculiar to Japan ; but I must not fail to say something of certain strong forces which are found elsewhere as well.

The most prominent is Materialism, not the philosophic so much as the practical sort so greatly in evidence in the West as well as here. It has this peculiarity here, that Commercialism, Industrialism, and all their kindred have only recently taken possession of the popular imagination and therefore have all the charm of novelty. Since the war all attention has been directed to the development of Japanese trade and the immense natural patriotism of the people has been turned into this channel. One hears everywhere “Our country has come to the front in war ; now bring her to the front in commerce”. Large business colleges and schools have been established in the important centres of the empire, and all are full. It has become a great enthusiasm, even a craze, which fills all hearts and heads to such an extent as to crowd out all else. Amid the din of bourse and factory it is hard in any land to get a hearing for the Faith ; here at present, but for the promise of Divine grace, we might think it impossible.

Another great force against us is bred by the repulsion felt at the sight of inconsistent Christendom. Because bad news travels quickly ; because the good people in a community are not usually the conspicuous ones ; because most Japanese who



travel go first to San Francisco, and for other strong reasons, the average man here is not favourably impressed with what seems to him the result of centuries of Christianity. Of course we can answer and explain, when the very same objections are urged at home ; and we can hope and believe that for sincere inquirers, the obstacle may be removed. But the feeling here is deep and needs a deal of undoing.

Above all and under all and inspiring all is the great force of sin, from the power of which Japan is no more exempt than the rest of us. St. Francois Xavier said that the Japanese had more natural goodness in them than any people he had known in his travels. This testimony is true, as those who know them best gladly agree. But it is also true that there is some natural badness, showing itself in evils with which the old religions did not attempt to deal. They are of such a sort that they must fade away as Japan becomes more Christian ; but as yet Satan has his seat here as well as in Pergamos, and has certain forms of wickedness, clearly recognized as such, terribly well entrenched. He is no more likely to yield for the asking here than in London ; especially if it be true, as we so often hear, that Japan is the key to Eastern Asia. We must expect a serious war with sin, and not a speedy surrender. Converting a man is pretty much the same thing here as anywhere else, be it New York or Neuchwang ; for it is the turning of a soul from the power of Satan unto God, whatever the name of his former faith, if indeed he had any. It needs all the power that we can bring and something more in addition. The fight must be carried on mainly on our knees. Behind all the forces which hinder the acceptance of the Faith in Japan, and in command of them, is the "Strong man armed" ; and we might well despair of success here only that we believe that there is a "Stronger than he".

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## THE RELATION OF MISSION WORK TO NATIONAL CUSTOMS IN CHINA

By ARCHDEACON A. E. MOULE, B.D., MID CHINA

*Introductory.* Confucius advised the men of his day, when going to a foreign state, to inquire first about the mode of government of that state, and when visiting a strange neighbourhood to ask about its customs, implying not obscurely the injunction to conform as far as possible with such customs. We, too, may adopt the general rule not to interfere with what are mere customs ; to leave those alone which are beyond the scope of Christian praise or blame ; to conform to such as are necessary and not forbidden by Christian honour ; and finally, honestly, but with patience and consideration, to expose and help to uproot such customs as are un-Christian, that is, not loyal to God.

*Mission Work.* The subject necessitates, further, a brief but clear statement of what we mean by *Mission work*, as the view we take must affect our attitude towards Chinese national customs.

Mission work, then, is not identical with education, though education is part of it ; it is not civilization, though civilization is the sure result ; it is not healing, though healing is a sign and pledge both of the higher healing, and of the active charity of Christianity. Mission work consists rather in the call to repentance towards God and faith in our Lord Jesus Christ ; " neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." This proclamation, resulting in the setting up of the Church of Christ with its sacred means of grace, constitutes Mission work.

What relationship has such Mission work to national customs in China?

*Chinese Dress.* I may mention first and dismiss speedily as a subject almost out of date, a notable instance of the Christian desire to conform as far as possible to native Chinese customs. I allude to the adoption of the Chinese dress by missionaries, especially in the interior. This use is being very generally abandoned now, mainly through the opening of the country and the presence of foreigners in all the provinces. The fact probably is that the wearing of Chinese dress under such circumstances could never really be desirable unless accompanied by naturalization, and the adoption in all possible directions of the general customs and mode of living in China ; and this was scarcely ever possible or desirable.

*Foot-binding.* A more difficult and delicate question meets us in

the right attitude of missionaries towards the national custom of binding the feet of girls. This custom is believed to be a thousand years old ; and is probably a badge and a scar of despotic and evil rule. It is unnatural and a deformity, and in some cases injurious to health. Shall Christian missions denounce and oppose the custom, and interfere as far as possible? The Chinese are dealing with the question and are reforming themselves. Now this is precisely the course of events to which many missionaries have all along looked for relief. A custom national, widely prevalent in the empire ; fashionable, the neglect of it a sign of degradation and often of infamy, seems to some beyond the scope of active missionary restraint, save so far as the exposure of its folly and wrong is concerned, and so far as Chinese girls, placed under Mission control in schools could be legally affected. No one, many felt, could justly be censured or excommunicated by the Church for allowing or practising a national custom of the kind. It is now condemned by an increasing body of opinion in China. This is perhaps a crucial instance where what I may call " armed neutrality " is the right attitude to be adopted by Christian missions with reference to national customs.

*Courtesy.* The national custom of politeness, founded on ancient teaching and usage, not artificial posturing and fulsome speech, but courteous, graceful, and carefully chosen and apportioned expression of respect, all missionaries will do well to cherish and conform to. There is culpable ignorance and neglect on the part of some missionaries in this respect, and the consequence is loss of regard and affection for the offenders.

*Position of Woman.* The position of woman, again, in China—a national custom—requires the utmost care on the part of Christian preachers and teachers living among the Chinese. It is imperatively incumbent on Christian missionaries in an ancient country like China, so jealous for 4,000 years of due social subordination and graduated order, not to offend anything that is right in that order, and yet to lift the Chinese to the higher and broader plane of dignity and subordination combined. With all due care not to offend native prejudice by careless familiarity between man and woman on the part of missionaries, we must ever seek to raise and sanctify the tone of the true relationship between man and woman, and this is to be largely seen already in Chinese Christian families. In the case of the public ministry of women, now that their number so closely approximates those of men in the missionary ranks, men should be careful to commit the instruction of female inquirers and Christians to women, and women specially careful not to address classes or companies of men, leaving that work to men missionaries. The exceptions I readily recognize ; I have taken part in them myself. But the rule is a very necessary one, and in the present day far more easy to observe than of old.

*Language and Literature.* Missionaries have, if I mistake not, a grave responsibility also in relation to what may be justly recognized as a native custom, namely the literary tradition of the Chinese.



Christian schools and preaching and literature have done much to arouse that feverish desire for the new learning, and that craze for western languages and systems, which is so remarkable a sign of the present times in China. And from recent decrees abolishing or largely modifying the system of education and examination, which is centuries old in China, neglect if not actual discredit is likely to fall on the very language of Chinese classics, on her great and ancient literature, and on the very character and characteristics of a Chinese scholar. But Christian missions will probably be found to have done grave harm if they foster or encourage a headlong movement of this kind. They should, on the contrary, take care never to discredit the beauty and the excellence and the educational and refining efficacy of the language and literature which made China great when England was insignificant and have kept her civilized and educated, in a subordinate sense, it may be, but yet in a very true sense up to the present time.

*Superstitious and Idolatrous Customs.* The customs which confront us on every side, of superstition and idolatry, when challenged we must condemn; but Christianity deals with such customs not so much by denunciation and attempted forcible suppression (as was the case with the ill-instructed T'ai-pings), as by the offering of enlightenment and exhortation to those without, and absolute prohibition to those within the Church. The selection and observance of lucky days for all the affairs of life, astrology, geomancy, necromancy, the worship of the lord of war, of the goddess of mercy, of the god of thunder, of the god of agriculture, with the spring-ox gala day—these are some of the observances which long use has made national, though only two of the three religions of China with which they are bound up are really national, viz. Confucianism and Taoism. No compromise is possible here. The severance must be complete between the worship of the one true God and the worship and fear of gods many and lords many. But this exhibition of antagonism must ever be accompanied by patience and persuasion and clear truth, not by rude or violent denunciation.

*Ancestor-Worship.* I refer last to what may be regarded as the central Chinese native custom, ancestor-worship. What is the right relationship of Christian missions to this great and very ancient custom? Is it worship at all, or is it mere reverential commemoration and a sign of undying memory? Is it religious, or is it social and civil merely? The Roman Catholic missionaries, as is well known, differed even to blows on this subject, two centuries and a half ago, one pope anathematizing his predecessor for divergent views on this subject, and the Jesuits forbidden by the pope to sanction ancestor-worship, appealing to the Chinese emperor for his decision. It cannot be said that missionaries now differ so widely as this, but our relationship to the custom is a question of great and critical importance. Briefly summing up the possible solution of the difficulty, the Christian Church (and here the conscience and experience of Chinese Christians, perhaps the best judges, are unanimous on the subject) cannot allow or condone ancestor-worship as at present practised in China, worship

in which *λατρεία* and *δουλεία* are combined. The Divine worship, for instance, rendered to Confucius, who himself would utterly have repudiated it ; worship offered to departed ancestors as to demigods, as intermediaries between God and man, if not to beings as possessed of real power to curse or bless. The subject presses with special weight on Christians because of the binding up of these customs with family lands and possessions passing in rotation to members of the clan. This idolatrous or semi-idolatrous aspect of ancestor-worship cannot be tolerated. But the divinely implanted principle from which in power and purity, almost within hearing and sight of the saints of God in Old Testament days, Chinese ancestor-worship took its rise, reverence and love, that is, for departed parents and ancestors memory that will not die, or forget to follow their example,—this principle Christianity may not despise or neglect or cease to foster. Some high Church festival of commemoration of the dead, not of intercession ; of thanksgiving, not of prayer ; services not unfamiliar to the primitive times of the Church, may well be established ; as a sign of the true relationship which Christian missions must hold with reference to the reverence for ancestors.

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## PAN-ANGLICAN PAPERS

Being Problems for consideration at the *Pan-Anglican Congress*, 1908.

# RELATIONS OF MISSION WORK TO NATIONAL CUSTOMS AS THE QUESTION AFFECTS CHINA

BY THE REV. F. L. NORRIS, PEKING, NORTH CHINA

THE question of "the relation of mission work to national customs" admits of rather wide interpretation. Mission work is, or at any rate ought to be, directly affected by national customs as regards the methods employed. On the other hand, whatever methods are employed, national customs cannot fail to be affected by mission work. And it is obvious that an essay might be written on the subject proposed from either of these two points of view, or from both together. [The results will necessarily be very different in their bearing, but not, I venture to think, in their importance. If any light can be thrown on the difficult problem of how to evangelize China, in the light of the national customs of the Chinese people, those responsible for missions to China cannot but be grateful. If, on the other hand, any light can be thrown on the way in which mission work affects national customs in China, it may help to a better appreciation of the work of missions amongst those who are inclined to be sceptical as to their results.] The present writer is very diffident of his power to throw light on either side; but he feels constrained to make an attempt if only to show his sympathy with the aims of the Great Missionary Congress.

No one can have read or heard or seen much of the Chinese anywhere without noting their peculiar genius for forming associations and societies, political, social, commercial, and religious. If less is heard of these last, it is due to the fact that at the present time religion is somewhat at a discount. But the propensity is there, and only needs opportunity for development. The *Taiping* movement in the south half a century ago, the *Boxers* movement in the north quite recently, were both *partly* religious as well as political. The rapid spread among native Christians of the Christian Endeavour Society and the Y.M.C.A., the existence of a Diocesan "C.M.S." in Mid China, and the spontaneous formation of an anti-tobacco club in a class of Christians in training as Catechists, are all evidences of this national characteristic,

which ought to be taken hold of by missionaries far more than it has been hitherto.

Another "custom" which calls for notice in this connexion is the strength of the family tie in China. Leaving out of account for the moment the bearing of this on the great problem of Ancestral Worship, we notice that in China the family is a coherent whole, which never loses its unity without sacrificing its reputation to some extent. Fairly low down in the social scale, among the peasantry who form the backbone of the nation, to preserve the family unity is a matter of honest pride: to divide the property and form independent branches argues the existence of a family quarrel, or at least of discreditable selfishness. Higher up in the scale the same feeling exists, though it is not always so easily recognizable. In official life, for example, it is common for the wife and family to accompany the father from post to post, and it is not until he retires that we remark almost with surprise that he has gone "home". But any one who is conversant with the private life of the official classes will testify that all through the year of official exile the home-relations are looking to the absent member of the family for support, and the alleged rapacity of Chinese officialdom is often due to the pressure of family claims, of which the foreigner at least has little or no idea. Christian Missions have too often failed to grasp this strong factor in Chinese life; and by that failure have sacrificed influence and courted a misunderstanding not wholly undeserved.

Closely connected with this point of the unity of the family is the vexed question of Ancestral Worship. Space utterly forbids that it should be discussed here in any detail. But it is equally impossible to omit all reference to it. It is unfortunate that its name in English should be so essentially prejudicial to a fair judgement of the subject. To those whose mission it is to teach the worship of One True God, the idea of tolerating the worship of ancestors has been only too naturally abhorrent; and, as an inevitable consequence, the truth underlying the practice to which we have given this name has been almost wholly ignored. To say this is not to deny that this truth has been gravely jeopardized by the superstitions which have grown up in connexion with the practice amongst the Chinese themselves. But—quite apart from the consequent prejudice to missions—it has undoubtedly been a grave mistake to treat such a universal custom as wholly bad, a mistake as regards our own Christians no less than as regards the heathen. Underlying all the rites connected with what is called "Ancestral Worship", at the root of the super-



stitutions which have grown up around it, is a real recognition of a family unity unbroken by death, of the truth to which the Israelites clung with a like close affection, if with an almost equal degree of superstition, when they prided themselves on being Abraham's seed. It was surely not for nothing that Christ taught that God is not the God of the dead but of the living, not for nothing that St. Paul claimed for the true Israel a true descent from and continuity with faithful Abraham.

Another "national custom" which has been strongly marked in the past, and which from the analogy of other nations is unlikely to disappear hereafter, even if it be somewhat modified, is that of local patriotism. What Yorkshire, Lancashire, and Devon are to the men who hail from those great counties, that or more is the feeling of the Chinaman towards his Province, or even his native prefecture. It is a common reproach against the Chinese that they have so little national patriotism, as compared, for example, with their neighbours the Japanese. Nor is it without foundation. But we have to remember that for many centuries of its history "China" was split up into many smaller states; that, after it became one Empire, the various viceroys ruled their dominions with considerable independence; and lastly, that China is a much vaster country than we who are accustomed to European nations can at all realize.

It has been necessary to say thus much to avoid misunderstanding when one speaks of local patriotism. That is as real and as marked, as the wider national idea is at present unborn or very dimly-felt. And just because it is a real characteristic of the people, it surely ought to have been more recognized by missionary effort than has hitherto been the case. The writer has been taken to task for urging that every province of China should have its own Anglican Bishop; and others before him have been thought to be unpractical missionaries when they have made the same suggestion. But it is not a mere matter of name or symmetry: it is not that in itself a Bishop with three or four priests at work in every province would be such a great step forward—though compared to the present state of affairs it would mean a great increase of strength—the real motive of the appeal for such a measure lies in the way in which it would correspond to the great characteristic we are now considering: that the Church would organize itself on lines familiar and dear to every Chinese mind and heart, and would therefore make an appeal to a national feeling which it now ignores.

Before passing on to the other point of view, and entering

on the subject of how far the work of missions inevitably modifies national customs, let us pause for a moment to review the way in which the four points already specified might affect the work of missions for good if greater heed were paid to them.

### 1. *The Chinese genius for Societies.*

The writer has no doubt that the Roman Missions have profited by this far more than the Anglican Missions have done. Far greater emphasis needs to be laid upon the Church as "a visible society of faithful men": far greater use should be made of brotherhoods, and "orders", not only or even chiefly among the missionaries themselves, but amongst the Chinese. The "Alumni" Associations connected with some of the American Colleges in China are but one instance of what might be done with real effect. It may be that we are frightened lest the formation of such "guilds" should tend to separate the earnest from the lukewarm Christians, as to some extent may be the case at home; or lest they should seem to reflect on the genuineness of the Baptismal Unity as a real bond. But whatever danger there may be in these directions will come from imperfect working or inadequate teaching: while to ignore the strength which association affords, in a country where association is a natural characteristic, seems to be a very grave neglect of opportunity.

### 2. *The Chinese family-loyalty.*

Two points suggest themselves in this connexion as of special importance. One is the woefully small use which is made of family prayer: the other, the practice of condoning, if not of accepting, the partial conversion of a family as all that can be expected. With regard to the first point, we have the emphatic evidence of the New Testament, "the Church that is in the house of" the individual convert, and our own recollections of the part played by family worship in English religion. With regard to the second point, there is certainly great room for improvement, even if the strict rule of some missions cannot be observed by all. That a husband should be baptized, without any evidence that he has even tried to convert his wife, seems wholly against the spirit of Christianity, as it is certainly against the Chinese ideal. The writer knows by experience the temptation to baptize the one member of a family who craves baptism; but he is strongly inclined to think that it is a temptation to which missionaries succumb too easily, and of which the results are often doubtful if not disastrous.

### 3. *Ancestral Worship.*

Nothing would be more fatal to the purity of Christianity than its acceptance of the whole system as it stands in China



to-day, even were such acceptance possible. But as the author<sup>1</sup> of the paper on this subject at the recent Centenary Conference ably showed, there are many steps which the Church might take towards recognizing the truth which underlies the practice with real advantage to her converts, and with a real effect in avoiding misunderstanding by the heathen. To name but one or two, Memorial Services, care of graves, and Memorial offerings, are opportunities which are wellnigh lost, owing to an unreasonable fear of any "compromise with idolatry" in the shape of Ancestral Worship.

#### 4. *Local patriotism.*

One large suggestion has already been alluded to, which would appeal to this undeniable force. But the whole subject of Church organization should be dealt with with a due regard to it. The counties, and the prefectures, no less than the provinces of China, have a real unity in themselves; and this should be borne in mind in the policy of individual dioceses, no less than in the policy of the Church as a *whole*.

But we must turn for a moment to the other aspect of the relations of missions to national customs, as the question affects China: viz. what are the customs which are inevitably influenced by the work of missions.

The writer has no hesitation in putting in the forefront of these the great body of customs which depend on what is known in China as *face*. To the Englishman his good name and his reputation are deservedly dear. But *face* is much more than these—is as much dearer as it is less deservedly so. Christianity never comes into conflict with the Englishman's ideals, unless these have been seriously perverted into a false pride of family or social status: on the other hand it is perpetually at war with "face" in China. A man "loses face" when he becomes a Christian,—as things are, at least; and if ever the time comes, as please God it may, when the number of Christians shall have grown so vast that this ceases to be so, the war with "face" will still be no less bitter. For "face" is, as its very name suggests, inextricably bound up with false appearances. We cannot illustrate this as fully as may be necessary for a true appreciation of the matter. But one general example may be of some help. In China, even when A. knows that B. knows that A. has disobeyed or injured or behaved badly by him, *face* forbids that he should confess to B. C. may be employed as a go-between, and may make as full a confession as need be, and A. may even through C. make some amends; but when A. meets B. he expects, and B. apparently agrees, that the actual event shall be ignored.

<sup>1</sup> Rev. James Jackson, A.C.M., Hankow.

Let it be noted that B. *apparently* agrees : i.e. while face to face with A. The results are often, morally, almost as bad for B. as for A. himself.

This is but one example of a national custom which is almost wholly bad. The custom has its roots probably in the necessity for keeping up appearances, in a country where the arm of the law is, generally speaking, replaced by social conventions. But it derives its evil character from the indifference to truth, which is as common in China as in other Eastern lands, and against such indifference Christianity has a paramount Law.

Another "national custom" against which the writer believes that Christianity must set its face is that of indifference to debt. It cannot be denied that Christianity has a very direct concern with the point of view in which material things are to be regarded. Indifference to debt may be, and perhaps is, only one form of a wrong outlook on our responsibility for our use of money. But it is extraordinarily prevalent in Eastern countries such as India and China (Japan is perhaps somewhat of an exception), where the bulk of the people are living on the verge of poverty and actual want. By indifference to debt is not meant a careless security : the creditors may be trusted to make that difficult : but the moral indifference which fails to see anything but inconvenience in the condition of indebtedness, and which therefore places no moral restraint on the expenditure which leads to it.

Christianity in its teaching and its influence must affect this characteristic for good. Every individual in whom any degree of moral horror of debt can be implanted is an additional force making for a truer standard of responsibility, and therefore, remotely perhaps, but really, of national integrity.

There is one other national characteristic to which reference has already been made, and which deserves a place in this category of some points in which Christianity is likely to exercise a real influence. It has been said that the Chinese are reproached with a lack of national patriotism. A national religion is the surest bond of patriotism ; and in so far as it may be possible to organize one Anglican Church in China, and to make that unity felt,—or again, so far as it may be possible to realize the hopes of a growing "Unity of the Spirit" among all who own the Name of Christ in China—so far will the cause of national Unity be furthered, and the now absent feature of national patriotism be brought into existence. It is not pretended that this can only be effected through the work of missions : the example of Japan is an argument to the contrary : but it is claimed that Christian



Missions, and primarily those of our own Communion, have an important part to play in removing what is now a national reproach.

It is needless to point out that in this brief paper no attempt has been made to touch on local customs, or on any but a very few of the most salient national customs or characteristics. There are many points which might have been mentioned under one or the other of the two headings into which our subject naturally falls, which have been deliberately omitted because they seemed to the writer more obvious than those to which he has referred. On the other hand, he has endeavoured to avoid the discussion of certain points which are not infrequently supposed to fall under the head of the Relations of Mission-work to National Customs, and which have sometimes been allowed to assume undue proportions, on the theory that missionaries always try to Anglicize their converts. The writer is convinced that in China at any rate this danger is to a great extent unreal, whatever it be elsewhere: and the points to which he alludes so far lose their importance in consequence that he has felt justified in avoiding them, the more so as the limits allowed him have compelled him to avoid all details.

One word of warning may perhaps be added without offence. In nothing is it more important to remember the vastness of China than in dealing with such a subject as national customs. No one is more conscious than the writer of how widely they vary in *different* parts of this great empire.

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## PAN-ANGLICAN PAPERS

Being Problems for consideration at the *Pan-Anglican Congress*, 1908.

# RELATIONS OF MISSIONARIES AND MISSION WORK TO NATIONAL CUSTOMS WITH SPECIAL REFERENCE TO EXPERIENCE GAINED IN CHINA

BY THE REV. G. F. MOSHER

AMERICAN CHURCH MISSION, WUSIH, CHINA

THE vast extent of the Chinese Empire, lack of facilities for communication, and extreme ignorance of the majority of the people must be remembered. Since the Chino-Japanese war of 1895 evidences of a real transformation have been manifested in ever-accelerating measures—as is plain from the imperial decrees of the period on the one hand, and the life of the people on the other. But the latter varies in different portions of the country, and it is not impossible that what is written here, by one whose observations have been made in and near Shanghai—the most susceptible to changes of all places in China—will seem extreme to those whose acquaintance is with conditions of the far interior.

Christianity has been the force which has impelled to all changes, whether in direct evangelistic work which has, through conversion, shown in individuals character-development appreciated by the people; in hospitals, orphanages, and other institutions which have expressed in unmistakable language the beauty of works of mercy; in schools and colleges, with their introduction of knowledge entirely new; or in the treaty-ports, where the results of Christian civilization have appealed to a highly-developed native business instinct, even though only too frequently the lives and methods of men and women from Christian countries have failed to make for edification.

If Christianity is to overthrow wrong customs and complement imperfect ones, it is of first importance that there should be a great accession of men and women of blameless lives and intelligent work to manifest the fullness of the Christian ideal. Space permits of reference to but a few of the more important details.

*Educational Work.* Education has always ranked highest of all that went to make up China's civilization—but the necessity for a complete change in the system as found was early recognized by Christian missionaries. This has been accomplished to the extent that the old methods have been abandoned, and those of schools and colleges conducted by the various Missions are being imitated in every province by the newly-established government institutions. Fifty years ago it was necessary to pay a few *cash* to children, in order to induce them to come to a Mission school; to-day, in at least one college known to the writer, the students pay \$216.00 (Mexican) every year. Perhaps not more than fifteen years ago parents stipulated that their

children should receive a minimum of English: to-day, a school in which *only* English is taught may be full to overflowing—and this because English has an immediate marketable value, through positions offered to boys in the treaty-ports. But the effects of an English—or Western—education gained in a Christian institution are of prime importance: ethical standards are galvanized from theory into practice, morality is shown to have more connexion with one's daily actions than his occasional thoughts, and superstitions of various kinds are rapidly being overthrown. Mission schools and colleges have entirely upset the old system of education: it is of utmost importance now that they should be strengthened in every way, that they may be in a position to lay the course as well as set the pace for the government institutions that are being built in imitation. China must be taught practically what it is that makes a real education and constitutes an educated people, and actual experience has shown that all changes in old customs can be effected only as the leaders—those with the “Western” education—favour them.

*Medical Work.* China's medicine is an absurdity, her surgery *nil*. The first instincts of humanity demand that the Christian world shall give her something better. Hospitals thoroughly equipped for the most modern work in medicine, surgery and scientific research, should be built in all the larger cities, and conducted by doctors of the greatest skill. To them should be attached schools for the training of Chinese doctors and nurses. This work is already past the experimental stage—but imitation has as yet scarcely commenced, as in the educational work, though there can be no question, from such signs as are now occasionally manifested, that it will soon follow. At present the number of these hospitals is far too small, and the majority of those established are not properly equipped. Some indeed argue that hospitals do not make a sufficient number of converts—give healing, gain a convert. But the Master was as willing to heal the nine lepers who gave no thanks as the one who did. To a nation where selfishness reigns supreme, where a charitable gift is made *for the purpose* of the reward to be received by the giver, where even the beggar's petition for alms is: Do a good deed for a reward that surely will be made you—no better way of teaching something higher presents itself than in works of mercy where there is no possibility of giving to the wrong person. This work, properly done, then, means not only the gift to China of scientific medicine, but also the gift of the Second Commandment of the Law—“Thou shalt love thy neighbour as thyself.”

*Ancestral Worship.* No subject has caused more consternation in the Christian camp than has the so-called worship of ancestors. If the Roman Church seems to have gone too far in adapting it to her system of invocation of saints, and so has given rise to the question as to whether the Christian Church can acknowledge as *saints* those who have never known Christ, so it would seem that the Protestant bodies have gone too far in the other direction and tried too much to eliminate absolutely a custom that not only is beautiful in its inception, but also has many most useful concomitants. It becomes



increasingly obvious that the Chinese will remain heathen rather than submit to unreasonable demands in this regard. And surely it is not too much to say that absolute insistence that God alone shall be *worshipped* is reconcilable with a recognition of the fact that the honour commanded to be given to parents in the fifth commandment is not restricted to the time of their life here on earth.

*The Lord's Day.* The Japanese have made Sunday a day of cessation from labour; it is not to be doubted that China will soon follow suit. But the reason is a physical one. In a ship-yard in Shanghai where several hundred labourers are employed, and which works continuously throughout the year, the English foreman in charge has said that whether through illness, attendance upon festivities, or disinclination to work more, the average attendance of any one labourer is about six in every seven days. The Christian Church must insist upon the Chinese people *keeping* the Lord's Day—and that for the divine reason rather than the physical one. For successful results it is necessary that the day should be made one with a purpose: services in the morning, noon-day meal together on the Mission compound, classes of instruction and services in the afternoon—the object being to keep the people as far as possible away from the scenes of their daily lives, showing how the Christian should spend the Lord's Day in worship for the one part, and in strengthening himself for the remainder of the week for the other. The first Conference of Anglican bishops in China, in 1897, referring to the Report of the Lambeth Conference of 1888, “without any hesitation, reaffirms the sanctity and the importance to the life of the Church of the Lord's Day”; and the Conference of the Anglican Communion in 1907 has appointed this as one of the subjects to be considered and reported upon by a special committee. It would seem that the establishment of this Day must be the first step in leading the Chinese to an abandonment of some of their national holidays and their attendant heathen ceremonies.

*Foot-binding.* The most senseless and injurious custom of binding the feet of women has been practised, perhaps, for a thousand years. Something over ten years ago Mrs. Archibald Little, the wife of a British merchant, organized the Anti-Footbinding Society which has since carried on an active crusade. Decrees by each of the eight Viceroy's were followed in 1906 by an imperial decree strongly urging upon the people to abandon this practice. In the meantime much had been accomplished in Christian schools for girls by a rule, pretty generally adopted, that no girls with bound feet would be received as pupils, those with feet already bound being compelled to unbind them. This Society has now elected Chinese officers from among some of the most prominent men in the country, the foreigners considering that their work has been done—the irresistible force has been set in motion and experience has shown that the body opposed to its progress is not an immovable one. Foot-binding as a custom is doomed. The Church needs only to continue its teaching on this subject, and the schools to continue their present practice.

*Position of Women.* The absolute equality before God of every human being, whether man or woman, is so fundamentally a teaching of Christianity and a habit of Christian life that no special effort on the part of the missionary is necessary to be made in order to do away with that degradation of women that is found in China, as in all other heathen civilizations. One of the most piteous things to a Christian man or woman in a heathen country is the position of women; and yet it is the thing that requires the least amount of conscious and special effort to alter, for the fact that it must, and inevitably does, disappear as Christian teaching advances.

*Marriage Customs.* Extravagant display, leading amongst the poor to heavy indebtedness; indelicate, not infrequently even absolutely indecent, revelry; and the worship of false gods are customs all of which it is necessary for the Christian missionary to combat in connexion with marriages. The question is too large to be treated in this paper, but reference may be made to the Morrison Society Papers, No. 2, by the Right Rev. F. R. Graves, D.D., Bishop of Shanghai, where will be found a careful study of the question with suggestions as to reform.

*Burial Customs.* In burial customs we again find extravagant display, with its attendant indebtedness; also, the most pronounced heathen worship, and a formal and heartless wailing that takes the place of the natural expression of real sorrow of heart. Even self-immolation of widows is not unknown. And here Christianity faces one of its most difficult problems—for there is scarcely anything that a Chinese dislikes, or even fears, more than a suggestion from another that he has failed in his duty of showing proper respect for the dead. Yet it all must be changed. Cheaper coffins, less feasting (less *revelry*, for in practice that is what it becomes), less display of all sorts, no propitiation of sundry and various heathen deities—all that is heathen, worldly, unworthy, must give way to a recognition of the fact that the dead have gone to be with Christ and no longer need anything that man can do for them: that the mourners, while yielding to their natural grief at the loss of one much loved, yet must remember that in the great day of resurrection all will be united once more, and so they must abandon all practices of formal and *showy* mourning and wailing.

Under Ancestor Worship the following references should be made: *Records of Missionary Conference*, 1890 (Presbyterian Mission Press, Shanghai), pp. 610 ff., 619 ff., 631 ff., 654 ff., 690 ff. Also, Pastor P. Kranz, in *Morrison Society Papers*, No. 3 (F. S. Brockman, Sec., Y.M.C.A., Shanghai). Also, Paper by Rev. Jas. Jackson, and discussion consequent, in records of Centenary Missionary Conference, held at Shanghai, 1907, soon ready by Presbyterian Mission Press, Shanghai.

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The reason (and a great one it is) which lies behind the shrinking from agreements on Comity is clearly the anxiety lest we should fail to hand on any essential portion of the inheritance of the Mother Church to her Indian daughter. Now there is no arrangement in affairs human which is not subject to the danger of wastage, but in comparison of what has been gained in common charity and mutual understanding, and of what has been avoided in the scandal of strife between brethren, can we, in view of the facts, say that anything appreciable in the way of essential doctrine or discipline has been lost, or error encouraged, through the widely prevalent agreements on Comity? Has the Dehli Cambridge Mission lost in this way by its explicit, or the Cawnpore Mission by its more tacit, understanding with neighbours? The effect of such agreements on the Church principles of our flocks will depend not on their existence, but on the spirit of their framers and executors. But while, as measures for the present situation, I believe they run counter to no principle of our Church, we have to remember that they are, as a rule, acceptable and comforting to our neighbours and helpful to our work, besides forming an object-lesson for both sides of that practical co-operation through which lies the road to closer unity.

# THE COMITY OF MISSIONS

WITH SPECIAL REFERENCE TO CHINA

BY BISHOP CASSELS, OF WEST CHINA

“Is it a hope too unreasonable to be entertained that the power which will heal the divisions of the Church at home may come from the distant Mission Field?”

Bishop Selwyn seems to have stated the question with some trepidation, as if he were putting forward a new idea. But the idea has become a familiar one. Archbishop Benson, Bishop Bickersteth of Japan, and many others have restated or reiterated it, and it is now almost a commonplace of the missionary magazine and platform.

But if the Mission Field possesses the power to heal the divisions of the Church at home, the question may well be asked: What has it done towards healing the divisions in its own sphere? This, as regards China, is the subject which has been assigned for this paper.

In my own jurisdiction the question is not a practical one. In the vast region which, with a band of fellow-labourers, I am working, we are the only mission on the field, so that the comity of missions is not imperilled, and the question for us is rather theoretical than practical.

But thinking of the whole China field, it is well that the matter should be dealt with, for:

(i) *It is a most practical matter.* It was not always so; but in these days we are obliged to face it: it is forced upon us at every turn, and we cannot escape it. Bishop Scott at Peking, Bishop Graves at Shanghai, and Bishop Moule at Hang-chow are surrounded on all sides by prosperous and growing missions of other bodies, with whom they are brought into constant contact.

(ii) *It is a most prominent matter.* We are told that federation is in the air. Some one has added that it has come down to the ground. I would rather say that it has penetrated to our hearts. No missionary periodical is published but that some article on the subject appears. No missionary conference is called but that it takes a large place. No social gathering of missionaries is held but that it is a main subject of conversation.

(iii) *It is a most important matter.* Lack of comity among Christians in the face of heathendom was a sad and weakening thing even when the people little realized it. But now that



the Chinese are becoming critical and observant of all Western things, and are beginning to investigate the value of our religion and its effect upon ourselves, divisions are not only sad and weakening, they are serious obstacles to progress and may become hurtful to a most dangerous extent.

In discussing this matter, considerations of our relations to the *Greek Church* may be omitted, as the field of its operations is (I believe) almost confined to Peking.

Nor will the limitations of this paper allow me to dwell at any length on the attitude towards us of the *Missions owning allegiance to Rome*.

"Conflict" and not "comity" has too often described that attitude, and that conflict has sometimes literally been an armed one, for their converts at any rate seem to have regarded our people as their natural and lawful enemies.

Offers of friendliness, indeed, have not been lacking on our part. A leading Congregational missionary, to take the first example to hand, said, at a recent Conference on Federation in Peking, "We all sympathize with the desire to unite with the warm-hearted Christians of the Roman Catholic Church."

But such friendliness is unreciprocated and is also most difficult; it would too often be taken as countenancing methods to which we are decidedly opposed.

We may, indeed, discredit the sincerity of the official who is wont to praise the English Mission as highly as he blames what he calls the French Mission, knowing that his policy is to set one against the other.

We may see through the designs of the interested party who hopes to excite our sympathy by telling us of the outrageous conduct of the Roman Catholics, and failing in his designs, goes across to them and exposes the horrible enormities of the Protestants.

The methods of the Roman Missions, it must be said, are decidedly questionable; the conduct of their emissaries is at times aggressive and overbearing; and there is reason to fear that converts have been bought by the use of unlawful means.

Nevertheless, I have some hopes that the position is improving. Of late I have not infrequently had reported to me from my stations a refreshing exchange of congratulations on joyful occasions, or of sympathy on sad occasions; the offer, say, of milk for a weak child, or of medicine for a sick missionary; and better still, and more unusual, the assurance that no excommunicated Christian would be received into fellowship with them. Such things, small though they are, make for comity. They tend to soften hard feelings and to remove early prejudices, and will, I hope, pave the way for better

things in time to come. Though the most sanguine and sympathetic among us feel that that time is still far off.

As regards the *Protestant Missions*, "Comity" is now extending itself over a wider field, and is deeper and heartier than ever before; it now exercises a decided influence over the eight Anglican dioceses, and over all the various Nonconformist bodies, English, American, and Continental, that are at work in China.

1. But yet the existing divisions, whether denominational or national, or what not, undoubtedly cause waste of power and energy; and there is abundant room for a much better state of things than at present.

For example, (a) there are some seventy different missionary organizations in China, each working, if not in competition or antagonism to each other, at any rate in isolation and independence; and not infrequently half a dozen of these will be found in the same city, each working on its own lines and in its own way.

Again, (b) there are three or four versions of the Bible in circulation, each with its own term for God, and one with its own term for Baptism.

Further, (c) there are not only some fifty different hymn books in use, but some of the standard hymns are represented by a dozen or more translations. "All hail the power" and "My Faith looks up to Thee" have seventeen different versions; while "Nearer, my God, to Thee" and "Rock of Ages" are rendered and sung in fifteen different ways.

2. There is a deep and widespread desire for the drawing together of the various missionary bodies.

The Conferences held in 1905 and 1906 in various places on the subject of "The Federation of all the Christian Churches in China with a view to closer union hereafter", showed that there was much enthusiasm on the matter.

3. Some careful action in this direction has been taken in the past. (a) 'The most definite that I know of was that taken by the Missionary Body in Western China as the result of a conference held in Chungking in January, 1899. An Advisory Board, composed of the chairman or superintendent of each mission working in the Western Provinces, was formed for the promotion of harmony and co-operation among the various missions, and to consider and advise on questions concerning the occupation and division of the field.

This Board has met annually, and has undoubtedly promoted a good understanding among the missions; it has led to united action being taken in a number of matters, but has not in any way touched the denominational position.



(b) Recently, the Anglican Body, at a conference held at Shanghai in April, 1907, appointed a committee of three bishops and others "to receive communications from other bodies of Christians working in China, and to do what is in their power to forward Christian Unity". The committee, acting upon its instructions "to arrange if possible for mutual conference with representatives of other Christian bodies", held some interesting but elementary conferences with others, which helped to create or deepen a friendly feeling. It also issued "an open letter to all Christian Brethren referring to the 'Lambeth Quadrilateral'", and asking for earnest and, as far as possible, united prayer, that hindrances to union might be removed.

4. Now, however, new schemes are being put forward which, while of a most remarkable and hopeful character, will need to be considered and developed with deliberation and care.

The Centenary Conference held at Shanghai in the spring of 1907 adopted two important and independent series of resolutions which my space will only allow me to epitomize most briefly:—

(i) At its first session the Conference laid down that "holding the Scriptures of the Old and New Testament as the supreme standard of faith and practice, and holding firmly the primitive apostolic faith, and acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith", it recognized itself, i.e. the Protestant Missions, as already one body in Christ, though "differing as to methods of administration and church government", and considered that "the most urgent practical step for the present was to endeavour to unite the churches planted in China by different missions of the same ecclesiastical order". To this end it resolved on the appointment of a Joint Committee consisting of eight sub-committees "each representing one or more ecclesiastical body". This Joint Committee is to aim at drawing the various church bodies together "in the closest practicable bonds of Christian fellowship, either in organic ecclesiastical union or in a free federation".

(ii) At its ninth session the Conference recommended the formation of a Federal Union "to foster and encourage the sentiment and practice of union, and to organize union efforts whenever and wherever possible". The Federation is to consist of (a) provincial councils composed of delegates, both Chinese and foreign, representing all the missions in a province or group of provinces; and (b) a National Council composed of representatives from the provincial councils. It has been

well said that the key note of the whole Conference was undoubtedly union.

5. What, then, must be our own attitude on this urgent and important question.

In the first place there are certain things to avoid.

(a) We must not act hastily. God's purposes ripen slowly. "It can never be right for the Church to do great things in a hurry," said Bishop Edward Bickersteth, quoting Keble.

(b) We must not yield any of the fundamentals of the faith. There are sacrifices which we can never make even for union. At the Shanghai Conference there was more than once manifested a dangerous disregard or supercilious contempt for the ancient creeds, making it evident that there was a party aiming at a sentimental union resting on a foundation devoid of any doctrinal basis.

(c) We must not be ashamed of our distinctive principles or lightly regard the historic position which has been given us. To do so would be neither dignified as regards ourselves nor helpful as regards others.

(d) We must not lose ourselves in the maze of schemes such as those that are now being put forward. Mechanical unions, however interesting and ingenious they may be, lack the spontaneity of life, and, if they are made to work at all, their wheels will soon get rusted or worn out, and we shall be left in a worse position than before.

In the second place there are certain things we must attend to.

(a) We must be aware of party spirit among ourselves, and avoid the tendency to be striving after peace with others when we are not at peace within our own house. This we are on our guard against, and I rejoice to say that, as far as my observation goes, there is a remarkable absence of party spirit in the Anglican Church in China.

(b) We must complete our own organization. It has been lamentably neglected up till now. There are as many (or more) versions of the Prayer Book in use in China as there are bishops, and it has been a rare thing for any diocese to get any help from another diocese. But we are determined to put this matter right. The Anglican Conference held in Shanghai last April took some steps in this direction, and definite plans for a Provincial Synod are being prepared to lay before the Conference which is to meet again in the spring of 1909.

(c) As a matter both of principle and of policy, we must go as far as we can to meet others. It would be dangerous and unchristian for us to fear the flowing tide of federation which is now sweeping along the majority of the missions in China. And here, too, we are doing what we can. Bishop Scott took



part in the opening of the Union Medical College at Peking, and his name appears along with those of Bishop Graves, and Bishop Iliff in the list of missionaries present at the Conference on Federation held at Peking. And all the Bishops then at work took part in the General Conference recently held in Shanghai.

(d) Where we cannot go officially we must, at any rate, show as much courtesy and sympathy as possible. Where we cannot maintain ecclesiastical relations, we should maintain the friendliest social relationships.

(e) We must exhibit a humble and teachable spirit. We have much to regret, and much to learn. Many mistakes have been made in the past, and others may be made in the future. We must beware of haughtiness of spirit, which will not commend our principles or help our cause.

And above all, we must ever remember that the root-evil of all our disunions is a carnal condition. Bishop Creighton once suggested that cats would not fight less if they were tied up in one bag; nor will any external bond heal our divisions or cure our dissensions. A true and loving submission to Christ on the part of all is the only bond that will permanently and unfailingly unite the various Christian bodies. The nearer we are drawn to Him, the nearer shall we be drawn to one another, and the more shall be created that power which Bishop Selwyn suggested would heal the divisions of the Church.

Let us then "give diligence to keep the unity of the Spirit in the bond of peace" until (if not now, yet some day) "we all attain to the unity of the faith and of the knowledge of the Son of God".

## THE COMITY OF MISSIONS IN THE MISSION FIELD

BY BISHOP F. R. GRAVES, OF CHINA

THE purpose of this paper is not to discuss the question of Comity and Federation as a theory, but to present some aspects of a problem of practical administration. The writer cannot claim to have full knowledge of the way in which this question has been treated when it has arisen, as it must have arisen, in many of the countries in which Churches of the Anglican Communion are carrying on Mission work. His own experience has been gained in China, but it is fair to presume that it must be in general the experience of the missionaries of the Church in foreign lands.

The question of the relation of our Church to other Christian bodies in the Mission field and of our Christian converts to theirs is a very real and pressing one, and one upon which we greatly need to have an expression of the mind of the Church. We have, it is true, a certain amount of guidance in the utterances of the Lambeth Conferences on Christian Unity, a subject which has more than once occupied the attention of the Bishops of the Anglican Communion. The work of the missionaries of other Churches has been cordially recognized by this Conference, and the main lines upon which the Anglican Communion is willing to enter upon the discussion of Christian Unity have been laid down, but the matter has come up in a theoretical way, and what missionaries desire most is guidance in the practical difficulties which they have to face. In England and America the main points at issue are too often concealed by minor questions of all sorts, old prejudices, social relations, the circumstances of the history of our own Communion and of other Christian bodies. In the Mission field we are brought face to face with the question of how we are to act towards our fellow Christians and of what is essential in the Church. The things at stake are so important that nothing which is not of the very life of the Church ought to keep us separate from our brethren. Christ's prayer that we may be one rings ever in our ears and will not let us rest.

In the Mission field the general obligation which is felt at home to Christian Unity besets us with tenfold insistence. Everything tends to intensify the desire for Unity. There



is first of all the pressure of heathenism on every side driving Christians of every name to present a united front to the common foe. There is the conviction at which we arrive at a very early period of our life as missionaries that we must teach only the essentials of Christianity, that we do not want to make Englishmen or Americans out of our converts, nor to burden them with the accidental varieties of custom or opinion which we have inherited as Anglicans, but rather to convey to them, with as little admixture as possible of what is local and unimportant, the faith and order of the Church Catholic as it has been inherited from the beginning. There is the fact that, amongst missionaries who work side by side and whose common aim is the conversion of the heathen and the establishment of Christ's kingdom, there springs up inevitably a feeling of mutual respect and of comradeship. It is impossible that a man can witness year by year the work of men who are really winning souls to Christ from the darkness of heathenism without being deeply drawn towards them, and so losing prejudices and clearing away misunderstandings which previously prevented him from placing a proper value upon their work for Christ. And there is, above all, amongst the converts national feeling which draws them to the men of their own race, and a strong religious bond which attracts them to their fellow Christians in the presence of the vast mass of unbelievers about them. It is safe to say that, however the missionaries may decide to deal with questions of Comity, the feelings of the converts are overwhelmingly for union with Christians of their own race. And sometimes, as in China in 1900, a common persecution and common martyrdoms increase the sense of our common service and devotion to our Lord and Saviour.

It is probable that in countries where the territory has been divided between different Missions or where they work at a distance from each other, or in lands which are peopled by various tribes and not by one great nation, and where a universal persecution has not been experienced, these motives would not operate so strongly, but these are the causes which have prepared the ground for the movement towards unity in China, and they spring from a century of common effort and of common suffering.

As a consequence there exists in the minds of the Chinese Christians the conception of one Christian Church for China, and amongst the missionaries there has arisen a movement for what is called Comity and Federation. Seeing clearly the difficulties which prevent the union of their converts in one body, difficulties which are inherent and which arise

from the history of the organizations which send out the missionaries, they have been forced by the circumstances of their position to face these questions. In other words Comity and Federation represent that measure of Christian Unity which the circumstances of their position allow.

The questions which arise concerning the relations of the different missionary bodies are of various kinds. Several Missions are often situated in the same city, and their converts live side by side. It is desirable to prevent interference, to discourage proselytism, and to promote good feeling by some arrangement which will leave each Mission free to do its own work as well as it can without controversy or difference with the other Missions at the same place. On a larger scale there are questions of a friendly division of territory, agreements tacit or expressed which prevent Missions from pushing their work into places previously occupied and so appearing there as rivals. Where the work to be done is so enormous and where the salvation of souls is the task to be accomplished, efficiency and economy demand that something of the sort must be done in order to avoid waste of money and energy. There are also the questions which inevitably arise when the converts of any particular Mission begin to travel or are settled in places where there are Christian services which are not the services of their own Church. Are the converts to hold themselves apart to the scandal of Christianity or to join in the worship of their fellow Christians on the Lord's Day? There are, further, questions which arise from the necessity of all missionaries and Christians uniting in general movements which have for their end the good of the people or united opposition to some national evil, such movements as that for education or those to prevent opium-smoking or foot-binding. And then there are tasks which must be entered upon in common like that of Bible translation or the production of Christian literature. In all these questions, and in many others like them, the question of Comity enters, and as Comity is developed the question of some form of federation is sure to arise.

We should realize then that Comity and Federation are questions which arise naturally out of the relations of the missionaries and of the Christians, that they are pressing questions which we are obliged to settle in some form or other, and that they have behind them the great movement towards Christian Unity which is stirring the hearts of men in all parts of the world to-day, and which rests primarily on the plain expression of our Lord's will.

What then is to be the attitude of the Anglican Communion towards movements such as these, and what is the response



that its missionaries are to give to those of other Christian bodies with whom they are brought into such close contact?

In question of Comity the difficulties are not so numerous, but when anything like formal federation is proposed they become many and formidable. If a plan of systematic federation were to be adopted the control of the body formed by the union of all the Missions working in any given country would be placed in the hands of a Board composed of elected representatives of those bodies. It would be a case of undenominationalism pure and simple, and, apparently, the result would be to form a union in which all that is distinctive of the Church as we know it would disappear. In other words, there would be an irresistible inclination to subordinate everything to the desire for union, and it would seem that the result would be that we should have union on the basis of a minimum of doctrine, and that the system of control would be congregational or at least presbyterian. Of the four points which were stated in the Chicago-Lambeth Quadrilateral to be the basis of unity, the Scriptures, the Apostles' and Nicene Creeds, the two Sacraments, and the Historic Episcopate, two only would be received, the acknowledgement of the Holy Scriptures and the two Sacraments. The Historic Episcopate would certainly not be accepted, and the experience which we had in the Centenary Conference at Shanghai in 1907 indicates that it is unlikely that the Apostles' and Nicene Creeds would be formally accepted as the basis of belief. At that Conference probably 380 of the 400 delegates held the faith as defined in the two Creeds, but in deference to the sentiment of the Baptist missionaries the Conference as a body was unwilling to commit itself to the statement that the Creeds were essential to the Chinese Church. The resolution of the Committee on the Chinese Church as originally proposed was in the following form: "unanimously holding the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holding firmly the primitive faith summarized in the Apostles' Creed and sufficiently stated in the Nicene Creed," &c., but, after long debate, this was altered so as to read, "this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive Apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any Creed as a basis of Church unity, and leaves confessional questions for future consideration." It is perfectly

plain that the Anglican Communion cannot enter into any form of federation which does not freely and fully acknowledge the Creeds as the authoritative statements of the Christian faith.

On the other point which we should consider essential, the question of Church Government, the Conference made no formal statement, but it was sufficiently evident that in the opinion of most of its members the Historic Episcopate was not even considered as a possible form of government for the future Chinese Church, and that they had already settled in their minds that that government was likely to be presbyterian or congregational, and that they were willing to leave the Chinese to adopt any form of Church government which might approve itself to them. On this point, therefore, there would seem to be an entire separation between the ideal of the vast majority of the missionaries in China and the ideal of the Anglican Communion as expressed in the Quadrilateral under the fourth head of the Historic Episcopate. The question of the Catholic faith as defined in the Creeds and the question of the Episcopate as the form of Church government historically adopted by the Catholic Church are, therefore, the two points which would prevent the bishops and clergy of the Anglican Communion from entering into any form of systematic federation.

Further, it does not appear how such a scheme could be worked without interfering with the due exercise of episcopal authority in the full extent of the missionary dioceses established by the English and American Churches in China.

The Conference refused to be bound by a fixed scheme of federation which implied control and authority vested in a central committee, and substituted a scheme by which consultation between the different bodies was provided for by arranging for a committee of consultation consisting of three representatives from each of the principal Missions. To such a committee, exercising no authority, but consulting from time to time on matters of common interest there would seem to be no valid objection.

Having indicated the points in which there exists a vital difference of principle, it remains to mention those where we can joyfully recognize a community of thought and feeling. First, this great Conference was unanimous in asserting that the aim of the missionaries in China was not to perpetuate their denominational differences, but to plant one Church of Christ in China. They even refused to limit this by the insertion of the word "Protestant". The words of the resolution that was adopted read as follows:—"That in planting the Church



of Christ on Chinese soil we desire only to plant one Church under the sole control of the Lord Jesus Christ, governed by the Word of the Lord God, and led by His guiding Spirit." This recognition of the fact that our oneness in Christ lies farther back than our present unhappy divisions, and that those divisions are not to be perpetuated in the Chinese Church, is a statement of principles which is unique in the history of the Christian Church, and something for which we must, surely, be grateful. Everything in the tone and temper of the Conference was of the same kind, and we cannot but recognize that if anything like formal federation is impossible there exists a wide basis for the exercise of Christian Comity, and that the way is open for a nearer approach to Christian unity than ever before.

Considerations of this sort led the Bishops and Clergy of the Anglican Communion in China, in their Conference which met just before the Centenary Conference, to appoint a Committee on Unity in order that we might do our part to foster as far as we can the consummation of the hope which we all share of the closer drawing together of all Christians. The following is the Open Letter which that Committee addressed to their Christian brethren, and which was placed in the hands of the members of the Centenary Conference

To all our Brethren in Christ Jesus :—

At the Conference of the Anglican Communion in China held in Shanghai in April 1907, at which all the Anglican Bishops and sixteen clerical Delegates, British and American, were present, the following Resolutions were adopted.

Resolution XX.—That this Conference appoints a Committee to be called the Committee on Unity, to receive communications from other bodies of Christians working in China, and to do what is in their power to forward Christian Unity : such Committee to consist of three Bishops with power to co-opt an equal number of Presbyters.

Resolution XXI.—That this Conference instructs the Committee on Unity to express to the Centenary Conference its sympathy with all efforts tending towards Christian Unity.

Resolution XXII.—That, acting upon the recommendations of the Lambeth Conference, this Conference instructs the Committee on Unity to arrange if possible for mutual conference with representatives of other Christian Bodies, before or during the Sessions of the Centenary Conference.

Resolution XXIII.—That this Conference instructs the Committee on Unity to suggest to the Centenary Conference the appointment of a Committee to draw up in Chinese a form of prayer to Almighty God for His blessing on the Empire of China and the Church of Christ therein ; to be issued by the Conference and recommended for use at the Sunday morning service of every Christian congregation throughout the land ; thereby not only creating another outward bond of union between all Chinese Christians, but also calling forth a volume of prayer which, offered in agreement by so many of God's people, may be confidently expected to avail much in its working.

As members of the Committee alluded to above, we venture to address all our Christian brethren in the words of the Lambeth Conference of 1897.

"We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruits of the Holy Ghost produced by their lives and labours. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better, to join with them in works of charity. We are more than willing to help to prevent needless collisions or unwise duplication of labour. We know that many among them are praying like many of ourselves, that the time may be near for the fulfilment of our Master's prayer that 'they all may be one'. Surely in the unseen world there is a pulsation of joy among the redeemed; some mysterious word has gone forth among them that Christ's army still on earth, long broken into fragments by bitter dissensions, is stirred by a divine impulse to regain the loving brotherhood of the Church's youth. May we labour on in the deathless hope that, while in the past unity without truth has been destructive and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ, and the Muse of the Church's history may no longer be hate but love. May He grant us (in Bishop Jeremy Taylor's words), uniting principles, reconciled hearts, and an external communion in His own good season.

"Time ripens, thought softens, love has a tender subtlety of interpretation. Controversy in the past has been too much the grave of Charity. We have much to confess and not a little to learn." (Report, p. 112.)

In further illustration of the attitude which we desire to maintain, we may quote the following Resolution of the same Lambeth Conference:

27.—That in the Foreign Mission Field of the Church's work, where signal spiritual blessings have attended the labours of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "Unity of the Spirit" which should ever mark the Church of Christ. (Report, pp. 39, 40.)

We are not unaware of the difficulties which face us when we begin to consider practical details as to reunion; but we think it well to draw attention to what has been termed the "Lambeth Quadrilateral", which was drawn up in 1888 at the Conference of Bishops of the whole Anglican Communion, and reissued in 1897 as a basis on which some approach towards reunion might by the blessing of God be made.

(a) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation", and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Baptismal Symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of the Church.

On three of these articles there is already a large amount of agreement. In connexion with the fourth we know that graver difficulties arise; yet we cannot consider the situation hopeless. All earnest efforts to understand one another's position are mutually helpful and serve to remove misapprehensions. This has been recently illustrated in a Conference that was held



at Melbourne between representative Committees of the Presbyterian and Anglican Churches in Australia. After some days of united prayer and conference, a statement was drawn up showing the extent of agreement arrived at so far.

That statement embodies the substance of the first three articles of the "Lambeth Quadrilateral" and then proceeds: "We agree that the act of Ordination, when regularly administered, involves prayer and imposition of hands. With regard to Ordination, this Conference affirms the following to be the essential conditions:—full membership of the Church; an inward and personal call of the Holy Spirit; a recognition by the Church of this call after due inquiry into intellectual and spiritual fitness. The laying-on of hands in Ordination we understand to be the visible symbol of bestowal, in answer to the prayer of faith, of authority and grace by the Holy Spirit for the work of the Ministry. Authority to perform that act of Ordination comes from God the Father, through Christ the Mediator, by the Holy Spirit as a living Agent in the Church, and is exercised by the appointed officers of the Church."

The fact that these two representative Committees were enabled to reach such a measure of accord may well encourage us in the hope that here also our strivings after Unity will not be altogether in vain.

Who can tell how soon difficulties may be removed by earnest, and as far as possible, united prayer to our Heavenly Father for the help of the Holy Spirit, that we may be delivered from all prejudice, from everything that can hinder us from seeing His Holy Will, or prevent us from accomplishing His Divine Purpose?

In pursuance of Resolution XXII a most interesting Conference was held on Sunday May 5th, between the members of the Committee and twelve leading members of other Communions, including Dr. J. C. GIBSON, Dr. ARTHUR SMITH, Dr. TIMOTHY RICHARD, and the REV. ARNOLD FOSTER. We cannot but express a hope that such Conferences may be held more frequently hereafter in different parts of China.

We have ventured to publish this statement of our own attitude in this matter, in the hope that it may not only be a step towards dispelling misunderstandings, but also foster that atmosphere of mutual sympathy and brotherly love in which alone the Spirit of Unity can take root and grow amongst us.

(Signed):

F. R. GRAVES,	Bishop.	} Members of the Anglican Committee on Unity.
W. W. CASSELS,	"	
H. McC. E. PRICE,	"	
W. BANISTER,	Archdeacon.	
L. B. RIDGELY,		
F. L. NORRIS,		

NOTE:—Any communications on this subject will be welcomed by all members of the Committee, or may be addressed to the Secretary of the Committee, REV. F. L. NORRIS, Church of England Mission, Peking.

In conclusion, the writer would assert his conviction that the movements towards Comity and Federation, and ultimately towards Christian Unity in the foreign field are likely to increase in force, not only in China but in all lands where Christian men join in missionary work. The way to formal union is barred in many ways, but none of these barriers are so insuperable that they may not give way before the sense of our

real unity in Christ, and the increase of mutual respect and Christian love.

And if real unity is to be attained in the Mission field it must include and not exclude the Anglican Communion. The influence of this Church is greatly needed if any great and permanent result is to be obtained. And if we are not to be excluded the principles laid down in the Chicago-Lambeth Quadrilateral cannot be ignored by our brethren of other Communions nor compromised by ourselves. At present there is what seems to be an absolute obstacle to any union with the Roman Catholic missionaries even for the purpose of consultation, but there is good ground for a better understanding with the representatives of the Protestant bodies engaged in missionary work. It seems to be our plain duty to welcome sympathetically everything that tends to clear away misunderstanding or to quicken the realization of our unity in Christ.

It would be easy to solve these problems by unreservedly yielding to the impulse towards union and sacrificing principle which, in the judgement of our Communion are essential to the existence of the Catholic Church. It would be equally easy to maintain an attitude of aloofness and isolation for fear of in any way compromising those principles, but the true attitude which we should assume is surely that of holding fast the truth which we have inherited, and at the same time exercising all the influence we have to draw all Christians into closer union. To do otherwise will inevitably place us in opposition to the strongest and deepest currents of Christian thought and life in the Mission field, and leave us isolated and alone between the Roman Church on the one hand and a body formed by the union of the Protestant missions on the other.

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## EQUIPMENT OF WORKERS: NATIVE AND FOREIGN

BY THE REV. W. S. MOULE, PRINCIPAL C. M. S. COLLEGE, NINGPO

My subject is the equipment of Native Workers in China.

### A.

The subject assumes that the Church should seek for native workers in China. Every one admits that China must be evangelized by the Chinese. I hold further that *foreign missionary societies and churches* must bear their part in the evangelization of China largely by means of a Chinese agency.

I. In the past foreign churches have found it *necessary* to employ Chinese workers.

1. Because no European has been able to carry on effective work in China without native aid.

2. Because the native pastors' duties are evangelistic as well as pastoral. The native congregations are surrounded by masses of heathen, and it is necessary to supplement the labours of the native pastorate with a foreign-paid native agency.

II. The employment of Chinese workers has proved of *great value*.

1. As an effective and economical method of spreading the Gospel, ten Chinese costing no more than *one* European.

2. As a training and recruiting ground for native pastors, the men being ready as soon as the native Church needs them.

3. As producing a body of men carefully trained in the Christian faith, whose cares and studies have been drawn this way.

III. The possession of a Chinese staff is likely to be of *increased value* in the near future.

1. Because large movements may take place in China towards Christianity at any time. The national feeling is sure to be prominent in such movements. Where Church workers are predominantly Chinese, there will be more likelihood of stimulating and attracting these movements.

2. Because it will be necessary for such movements to have native guidance in matters of faith and practice.

3. Because it may enable the European staff in older stations to be diminished, which is our ultimate aim.

IV. The *dangers* in an increased employment of Chinese workers by foreign agencies are :—

1. Relieving the native churches of their sense of responsibility.

2. Taking the Chinese worker away from his church, and putting him in a special and undesirable relation to foreigners.

These dangers must not be ignored. They may, however, be met first of all by the deepening of spiritual life in the native churches, secondarily by care in organization.

The local Church organization must be fostered from the first. The genius of the Chinese mind as expressed in their manifest preferences must be followed, and no hard and fast form of organization imposed. Foreign missionary effort may be on a larger scale than local effort, but one is destined to decrease and the other to increase. Therefore the smaller must take first place, and the larger be co-ordinated with it. It is not our employment of native agents but our monopoly of the control of the Church, and the line of demarcation which exists between native and foreign authority which constitutes the real danger. Both these things need modification. I assume then, that foreign missionary societies and churches must seek for Chinese agents, and pass to the subject of their equipment.

### B.

*Support.* A man must earn wages in China or he cannot exist. Every one marries except monks and nuns, who are supported by endowments, by the offerings of worshippers at the temples, and by payment for services performed. Trades are fully organized. An apprenticeship, a business connexion, and constant attention to business, are necessary to success in trade. The attempt to combine missionary work with business has not succeeded. If a man becomes a missionary or a pastor he must "live of the Gospel" in China no less than in England. The native churches cannot at present support sufficient men to evangelize China. If large additions to the Chinese Church take place, the foreign churches will be correspondingly relieved of responsibility in this respect, meanwhile the support of these men must fall largely upon them. *This responsibility must be acknowledged and accepted by the foreign churches if China is to be evangelized by the Chinese.* Equipment of native workers must include adequate payment for all, increased payment for posts of special responsibility, or for long service, arrangements for superannuation, and for co-operation to provide retiring pensions.

*Status.* Equally important with provision for his temporal needs, is the recognition of the status of the native worker. Where his equipment is equal, his status should be equal to that of the European. The training of a vernacular-speaking Chinese, though not identical with that of the European, may yet be equal to it. His position in such a case must be recognized. If such a man adds to a training of equal value the advantages of local knowledge and experience, his presence should be welcomed in the counsels of the Mission, not merely as a consultant, but on the same footing as the European. Such recognition as is here advocated will exercise a formative influence on the native worker and will promote his equipment.

*Training.* Training is of the first importance to enable the Chinese worker to take his place beside the European, and to be the true representative of Christ and His Gospel to his own countrymen. We must set clearly before us what we aim at providing. For raising up men who will witness for Christ in High Schools, and in professional, business, and government positions, Christian High Schools and even Universities are useful and necessary. But believing as we do in the Christian Ministry as a Divine Institution and Gift, we



still need for the work of the Church (1) primary school teachers ; (2) lay and ordained evangelists ; (3) pastors ; (4) bishops.

To obtain men of this kind training is necessary. I will briefly describe a course of training which, persisted in for thirty years or more has, as a fact, produced men fit for all these positions. The training embraces five stages :—

1. Primary day school, say six years' course, from 8 to 13 years of age.
2. Secondary boarding school, four years' course, from 14 to 17.
3. Normal school, three years' course, from 18 to 20.
4. Four years' work as primary school teacher, from 21 to 24.
5. Divinity school, two years' course, from 25 to 26.

This is the scheme. Beginning in a very small way in one Mission in China thirty years ago, it has already supplied in that Mission more than a hundred native workers lay and ordained, and it has furnished the native church with eighteen pastors, and two ordained missionaries. I dare to say that it could furnish it with more than one bishop to-day. The total cost to the society which has so far maintained and fostered this scheme amounted in 1906 to £1,642, including in that sum the pay and expenses of eighty-one Chinese agents.

To explain the scheme shortly :—

The primary, secondary, and normal schools should be equal to the best government schools of the same standard. Primary schools may be partially self-supporting, but their maintenance is of the very first importance to the whole church, and no expense should be grudged for their support. Secondary schools aim at giving a sound basis of education for all future specialization.

At the age of seventeen a boy may be regarded as able to choose his future career. If he should choose to serve God in the Christian Ministry, the church should supply the necessary training in a normal school. Under present circumstances the expenses of the normal school are a proper charge on the foreign churches which are introducing Christianity into China. The more thorough the normal school methods, the more effective will this whole scheme prove to be. The best available teachers, native and foreign, should be employed freely in this work. The time of actual work as a primary school teacher may be one of continuous equipment for future work. Supervision by competent men, native and foreign, should be arranged for. The schoolmasters should be encouraged to feel responsibility for the success of the schools of the Church.

The entrance to the divinity class should be voluntary. The intercourse between teacher and taught in this class should be close and continuous. Humanly speaking everything depends on the men employed in this work. Study must be combined with practical work, undertaken as far as possible under the actual conditions to be expected in the future. The care of such a class should not be combined with many other responsibilities.

At the close of the divinity course a man's gifts should be studied in the assignment of his work. His inclination should be ascertained and if possible followed. Though trained by the Church he should be regarded as a free man. If he has received the Divine call, and

acknowledges it by application to the Bishop for ordination, ordination under such conditions as the Bishop may approve would be a wise policy. His title would be given by the agency employing him. A pastoral charge, a mastership in school or college, or an evangelistic mission in connexion with a recognized authority, should be regarded as a sufficient title for Holy Orders. No distinction should be made between native and foreign workers in this respect.

*Supervision and Responsibility.* The Chinese worker is supposed after his course of training to have commenced his ministry, but not to have completed his equipment. Supervision of some sort is an absolute necessity. Frequent visitation, constant encouragement and help in Bible study, times of personal association in the special work in which they are engaged—these are the duties of the “overseers” towards those they supervise. Experienced Chinese should be placed in charge of their younger fellow-workers and should be in the fullest confidence of the European workers. I can bear witness that where responsibilities of this kind have been delegated to Chinese workers self-respect and a proper self-reliance have been generated. Such action will go far to equip a native agency equal to the European in reliability, and not inferior to him in effectiveness. It will make a native Episcopate desirable and possible.

Best of all, it will make it possible to evangelize China, and when the kingdom of God receives large additions we shall not be unready to receive and assimilate them.

In conclusion, I quote the following resolutions of the Centenary Conference of China missionaries as giving expression to important suggestions:—

“Whereas proper training of young men for the ministry—carrying them through the years of preparatory, collegiate, and theological studies, is a long and costly one, requiring adequate educational appointments, and a competent body of instructors; and

“Whereas this work is seriously embarrassed by the irregularities and uncertainties of annual appropriations—

“Resolved, that we recommend to Mission Boards and to individual friends of mission work that these institutions of Christian learning be adequately endowed with funds for their efficient support and administration, and that Christian people be encouraged to found bursaries and scholarships in connexion with them.

“Resolved, that for the sake of economy in the use of money, to increase the efficiency of the teaching staff, and to draw the educated young men of the Church into closer mutual fellowship, we recommend, where conditions admit, co-operation in theological teaching.”

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